

is ever on the wing,
death is ever nigh;
and when our lives begin,
all begin to die."

have you seen those with whom you
have been overtaken by the raging storm,
in the quicksands of death, cease their
sighs. Every hour you are liable to fall
into terrors, and find a watery grave.
morning, serene and cloudless, may dawn
with prospects for a happy voyage may
soon the clouds may gather—the how-
may rise, and effect your speedy dis-
ould you forget your liability to accidents?

How many have fallen from the top
into the mighty waters, without any
mention? How many, by the violent
one of the ship's materials, have sunk to
the bottom? How often, too, have you seen those
you have associated, pine away by sickness,
or a grave in the depths of the ocean?—
convinced of the precariousness of your
life by these facts, but by the word of God,
thyselveto-morrow, for thou knowest not
when thou may bring forth. Be ye so ready, for
as ye think not, the Son of man cometh.
your life? it is even a vapor, that appears
for a time, and then vanishes away." It is
indispensable that you seek that change
is enjoined in the gospel. There is no
What you do in preparing for eter-
nity done soon; "for the night cometh
in which we can work."

THE GATEKEEPER.

MONITOR.—No. 27.

OF SPENDING OUR TIME WELL.

"do good while we have time." Gal. vi.
night cometh in which no man can work." Time is precious, but we know not its
value; nor will we learn it till it is too late. Our
time, and we bestow it as if it were
nothing; nay, sometimes we consider it as a
burden to get rid of; yet the day will come when
we sink our quarter of an hour more valuable
treasures of the earth. God, most liber-
al of all other things, teaches us by
dispensations of his providence, how care-
ful to be to make a good use of time, because
gives us two moments together, nor grants
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not regret our lost time, if we have made a
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neither of them too much for him. He gave
us to the world, that we might love and serve him. Let us,
then, rob him of nothing. It is not every man
who has the power to do much for him, but we may
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action, is an acceptable offering to God. A
sacrifice, a contradiction, an injury received
for God's sake, is of as much value as a
sacrifice; and the time is not lost, which is spent
in the practice of meekness and patience. But we
cautious that such sufferings are not occasion-
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"redeem the time," as St. Paul saith, flying
through the world, its vain amusements, useless cor-
respondences, and unprofitable conversations, which
tend only to dissipate our minds, and indulge our self-
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vices of God: all that is spent otherwise is lost.

FENOL.

GUILT AND DANGER OF PROFANE IMPRECA- TIONS.

"Let your ye be ye, and your may may;" is em-
ployed by us by the highest authority, and "Be not
upon us by any thing before God." "Rashness,"

which, "consists in undertaking an action, or pro-
posing an opinion, without the examination of the
motives, motives, or arguments that ought first to be
considered." "Rashness," says another person of some
dangerous, in that imprecations of divine judg-
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MONITOR.—No.

ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

bored hard, suffered much, and endured great privations without growing rich upon the charities of the people. And yet they are seldom mentioned, (except to reproach them) or the fruit of their labors, as an object worthy of thanksgiving, or a song of praise to the Redeemer.

It appears not a little farcical to represent a liberal education, or a knowledge of Latin, Greek and Hebrew as necessary to teach the unlettered inhabitants of the wilderness, the doctrines of repentance, faith and holiness. A minister of the gospel cannot have too much learning; but he may have much more than he can make use of in teaching those who can but poorly read the Bible, in their own language. This is evident in the case of St. Paul. He appears to have been acquainted with general science, and could speak many tongues; but his preaching was "not with excellency of speech, or the enticing words of men's wisdom, but in demonstration of the Spirit and of power."

And why should that very excellency of speech which the apostles disclaimed, now be thought necessary qualification for a gospel minister? Will an unlearned congregation understand such a minister better than one taken from the work-bench, the plough, or a gatherer of *sycamore* fruit? Would his well turned periods, his graceful pronunciation and his easy action be better received or do more good?

There have been many instances in this and other countries of persons brought up under such a ministry without spiritual benefit, and afterwards experiencing religion and attaching themselves to what the directors would call an "incompetent" ministry, on account of superior benefit received. One anecdote out of many will relate. A plain man, who had been a constant goer to church, was observed, by a late bishop of the church of England, to be absent for a considerable time. One day meeting him in the street, he thus addressed him: "John, why have you not been at church late, as heretofore?" John, with his hat under his arm, made out to reply, "Why, may it please your grace, I went to hear the Methodists and I understand their plain preaching so much better than yours, that I have been to their meetings ever since." The bishop pulled out a guinea and said, "here, take this, and for the future go where you get the most good."

Besides this, there are other difficulties in the way of that course which the directors point out. Here is a plain young man who is either called of God to the ministry, or he is not. If he is called now, how can he answer to God for the neglect of that call from four to six or seven years, while he is obtaining a scientific education? and who will answer for the soul that may perish through this delay? Or if he is not called now, who can say that he will be called when he has finished his education? Or is he to go then, whether called or not? When a man designs his son for the law, he gives him a suitable education, and thinks nothing of a divine call. It is a profession by which he is to obtain his living? It is his trade? But shall we say the same of the gospel ministry? Alas! many make a trade of that sacred calling.

But if these difficulties were all surmounted, there is yet another. It is often the case that the constitution of a young man is enfeebled by that application and course of study which are necessary to obtain a finished education. Could such an one perform the labor and bear the fatigue which the Methodist preacher sustains in his travels? Would your "colleges educated" missionary be able to sleep 21 nights in succession upon the ground while forcing his way through the pathless wilderness to preach the gospel to the settlers on the shores of the upper lakes? Would he be able to lay his head upon the root of a tree on the banks of the Mississippi, and cover himself with the canopy of heaven night after night? Would he be able to ford a swamp inundated for 40 miles in the Natches? No. These labors and fatigues would soon break him down. And yet they are necessary, and will be necessary for a long time to come, in order that the inhabitants of the wilderness may hear the gospel. If a settler in the new countries is the object that is easily obtained; but if there be no way to spread the gospel but by setting ministers, millions must perish for the bread of life, before they can obtain it in that way, or by collegially educated missionaries. An handfuls of them and must this day be deprived of the word and ordinances of God, if none but men of liberal education are competent to preach the gospel. And let me ask if this would be a blessing to our country, or pleasing to the directors.

To conclude. Let the directors and their associates possess more of the spirit of liberality; let them deal fairly, and represent the state of religion in our country truly, and many will help; till then an enlightened public will stand aloof. GAMALIEL.

"ON EARTH PEACE—GOOD WILL TOWARD MEN."



WEDNESDAY, SEPTEMBER 21, 1825.

We have been politely favored with the perusal of a letter from the Rev. Bishop Hedding, dated Royalton, N. Y. September 3, 1825. From which we are happy to learn that he had "been favored with usual health thus far" on his journey. Bishop George being exhausted with his long and fatiguing journey, and overcome with the extreme heat, did not reach the Genesee Conference. He has taken his route to the Pittsburgh Conference; while Bishop Hedding is traveling to the Conference in Upper Canada. It is also gratifying to hear that "there have been very great revivals within the bounds of the Genesee Conference the year past."

We are likewise informed, that during the sitting of the Conference at Lansing, Tompkins county, which commenced August 17th, a Camp-meeting was held in the same vicinity, "at which about one hundred were converted." Truly this is the day of God's power—the set time to favor Zion. The fields appear to be "white already to harvest; and he that reaps receiveth wages and gathereth fruit unto life eternal." Great indeed is the harvest, while the laborers are comparatively few; let every devout soul therefore bow with holy reverence before God, and while we adore and praise him for what he has already done, let us earnestly beseech him to send forth "more laborers into his harvest." And if the inquiry, "Whom shall I send?" be made, let the answer be ready, "Here am I, send me."

We have recently received letters from various parts of the country, giving accounts of Camp-meetings, even from Georgia to Maine. From which it seems that Immanuel is marching in triumphant victory through our land, gathering laurels in every place. "It is not here and there a scattering soul that is brought in, but they are flying like 'doves to their windows,' by scores and by hundreds. 'This is the Lord's doing, and it is marvellous in our eyes.'

We have received a journal of the late Camp-meeting at Woodstock, Conn. which commenced on the 31st of August, and ended on the 5th of September, which is too lengthy and minute for publication. We are, however, happy to learn that it was a season much favored of the Lord. A large number of God's

people met and lived together for several days upon the ground in the most perfect harmony, and rejoiced together in the salvation of the Most High. There were rising of fifty preachers; about a thousand members of the church; and the congregation, when the largest, reckoned at 5000. Unusually good order prevailed, which must have resulted, in a great measure, from the influence of the citizens of Woodstock. The exercises generally throughout the meeting are represented as being spiritual and weighty. It was thought that this meeting was uncommonly blessed to the promotion of the work of sanctification, especially in the ministry. A large number professed converting grace, and a considerable number of those who had gone astray were happily recovered out of the snare of the devil. It is believed that the fruit of this meeting will be found after many days.

We are informed by a correspondent, under date of September 7th, that a Camp-meeting has recently been held at Peru, Clinton county, N. Y. on the western shore of Lake Champlain. The meeting was conducted with remarkable order and regularity, and attended with the happiest consequences. The power of God was manifested in a most glorious manner, both in the conversion and sanctification of souls. About one hundred were the trophies of this meeting, who professed to be "translated from the kingdom of darkness into that of God's dear Son." The conversion of one hundred souls in the short space of three or four days, (the usual time of holding a Camp-meeting,) must have been an extraordinary work of grace. But we trust the work will not stop here. Such meetings have generally given rise to extensive revivals in different parts of the country. The holy unction received by the people of God in the encampment, remaining with them when they return to their private habitations, becomes a savor of life to their friends, and is productive of the happiest effects in society. The heavenly influence has frequently been communicated from one to another till whole towns have shared in the blessings of grace.

MISSIONS.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR,

* Being fully persuaded that you rejoice in the prosperity of Zion, in the enlargement of her borders, and in any thing that tends to advance the glory of our Immanuel, I take the liberty of sending you an account of the order and happy results of our late Camp-meeting near Newburgh, Orange co., N. Y. It commenced on the 22d and broke up on the 26th of August; but is extending.—Different orders are sharing the blessing, and all seem to be interested and harmonious.

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* Being fully persuaded that you rejoice in the prosperity of Zion, in the enlargement of her borders, and in any thing that tends to advance the glory of our Immanuel, I take the liberty of sending you an account of the order and happy results of our late Camp-meeting near Newburgh, Orange co., N. Y. It commenced on the 22d and broke up on the 26th of August; but is extending.—Different orders are sharing the blessing, and all seem to be interested and harmonious.

We are indebted to the Rev. Reuben Reynolds for the following interesting extract of a letter from the Rev. Alvin Torry, a Methodist Missionary among the Indians on the Grand River, U. C. which was written to his brother residing in Norwich, N. Y., dated August 13th, 1825. Much has been said by those who are opposed to missions on the impracticability of Christianizing the aborigines of this country; but we think no one will, after reading the following extract, have the boldness to say that missions among the natives are a useless waste of time and money. No, he would rather rejoice in this great work, and himself "come up to the help of the Lord," bringing his offering, and sacrificing it at the altar of missions.

DEAR BROTHER,

"Such extraordinary outpourings of the Spirit of God have probably not been witnessed since the days of the apostles. Last Sabbath I had the satisfaction of baptizing forty-five Indians, who had lately professed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off for the West, to establish another mission, nearly sixty miles from us, and build a house for that purpose. The subject of Indian missions has become so popular, so interesting and important, that the governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described. There are constantly new openings for preaching, and a general turning to the Lord."

SANDWICH ISLANDS.

Extract of a letter from the Rev. Mr. Stewart to the Editor of the *Methodist Recorder*, dated Honolulu, November 29, 1824.

"Before closing this communication, I will give you a few data, by which you may at once ascertain the nature and extent of our operations as a mission. When the pioneers of our company reached the Islands in 1820, idolatry as you know, had been formally abolished, but not one ray of moral or spiritual light had ever fallen on the thick darkness of the land. Ignorance, superstition, and sin, till then held an uncontrolled dominion over every mind and every heart, and led every man captive at their will. Now, there are on the different islands, not less than 1600 persons who have been taught to read; and 1000 of this number can read their own language with facility and understanding. To the number of those who have been thus instructed, thousands and thousands are standing ready to be added as soon as they can be supplied with books and teachers. Not less than 1600 of the 1600 have learned to write; and of the 1000 from 6 to 700 are capable of inditing fair and intelligible letters to one another.

There are 6 well built Native Chapels already erected, in which from 16 to 1800 individuals listen every Sabbath to the preaching of the gospel in their own tongue. Besides the services of the sabbath, there is at most of the stations a weekly lecture on Wednesday afternoon, which is better attended in general, than the weekly lecture of any congregation, with which we are acquainted in America. At most, if not all the stations, there are also weekly prayer and conference meetings, at which from 40 to 50 persons attend, who to the light of understanding, add an apparent feeling of heart on the subject of salvation; and some of whom give hopeful evidence both in their conversation and deportment, that the preaching of the cross of Christ has not been in vain to their souls, but has made them wise to eternal life.

It is hoped that additional elementary books, a catechism, and scripture tracts will soon be in the press, and a translation of the gospel of Matthew has been commenced."

Extract of a letter to the Publisher, from the Rev. R. L. Edwards, dated Lexington, Geo. Aug. 23, 1825.

DEAR SIR,

"Perhaps by this time you are well supplied with Camp-meeting matter preferable, I would hope, to any thing you can hear from the south, as we are but young, and as yet, in our wilderness state—enemies numerous and opposition great, especially to Camp-meetings, at least in many places; but the good Lord is on our side. I have just been to three Camp-meetings, one in Wilkes County, Georgia, from the 15th to the 20th of July—between fifteen and twenty professed conversions; many professors were revived, and some backsliders reclaimed.

"Another commenced August 5th, in Abbeville, S. C. About the same number professed to experience religion, and the prospect about the same.

"On the 12th in Edgefield, S. C. Here we had a much greater time—between sixty and seventy professed to be converted. I have heard of several other Camp-meetings in this country. A good report has followed, and I hope for increasing displays of divine power."

REVIVALS.

At Somerville, N. J. about 100 young persons have united the church, who, after considerable investigation, it is concluded, have all in some way or other been connected with the Sabbath schools of the con-

gregation, either as teachers or as scholars. About 30 persons of color have made a profession of religion, who were taught in some of the Sabbath schools. In both these classes there have been most interesting and decided cases of conversion.

The congregation of Orange, N. J. and almost all the churches in this county, are now experiencing great and precious revivals of religion, which have extended into every part of our congregation, and our Sabbath schools share in the blessed work. The religious attention in the schools has been so recent, that we are unable to give a correct statement. It becomes us to rejoice with trembling. The teachers and conductors see such evident marks of the Divine favor towards the schools, that they feel encouraged to proceed in their labors with renewed zeal and perseverance. Seven or eight of the teachers are anxious about their religious interests, and it is hoped that many more will yet be the subjects of the work. Several professors followed, accompanied with loud cries of mourning souls, and the first lisps of praise of "new born babe" in Christ.

In the evening the Rev. W. M. Willet preached from 1 John iv. 10. "We love him because he first loved us." Beautifully did he expatiate on the love of God to fallen man. Clearly did he set forth the duty of our love to God in return, and concluded with a short epitome of his own experience, in which he portrayed the restlessness of a spirit whilst a stranger to its God, and its tranquillity of a soul in union with its Redeemer. Powerful exhortations and earnest prayers followed, accompanied with loud cries of "new born babe" in Christ.

On Wednesday morning, after the usual exercises of devotion in the tents and at the stand, the Rev. G. Coles addressed the congregation from Rom. v. 6—8. His discourse was intended to show, 1. The wretched and miserable state of the world without Christ.

2. The *separable* and all-sufficient means of man's restoration. 3. The greatness of the love that moved Christ to do sinners.

In the afternoon the Rev. A. Pearce preached an excellent sermon from "What is truth?" in which he not only declared the truth as it is in Jesus, but pointed out the obstacles that lie in the way in the pursuit of truth, as also those helps which our reach which we should do to avail ourselves of in our researches after truth. The Rev. S. Cochran followed in a pointed and powerful exhortation which roused the Christian warriors to arms. The battle was sorely contested, the stain of the Lord were many—victory was decided on the Lord's side, and there were many at that time that were

Deep wounded by the Spirit's sword, And then by Gilead's balm restored."

In the evening the Rev. H. De Wolfe preached a very correct and a very profitable discourse from Dan. iii. 15—18. The idolatry of the present day was denounced—the worship of the God of heaven recommended—lukewarmness and indifference were rebuked—sinners were faithfully warned, and believers encouraged to trust in the God of Shadrach, Meshach and Abednego. The work of the Lord now went on gloriously, and at the close of our exercises eleven of them found redemption in the blood of the Saviour. The meeting closed at Saturday morning; but it being stormy, no formal parting was attended to, as is usual on such occasions. On the whole, the meeting was as profitable and successful as had been anticipated. Indeed the general expectation (taking all circumstances into view) was exceeded. Deep and (it were to be hoped) lasting impressions were made on the minds of many. From the best information received, not less than twenty poor sinners were brought to the knowledge of salvation by the remission of sins. Some who had been in a lukewarm state, were quickened: some who had been backslidden, were made sensible of the famine in the land where they dwelt, and resolved to return to their Father's house, where they had enough and to spare.

On Thursday morning, at 10 o'clock the venerable Freeborn Garrettson preached a truly evangelical sermon from Matt. v. 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect." The blessing of "sanctification," or "perfect love" was clearly defined, and the desire to attain and retain it pointed out: many were determined from that glad hour to seek it; such as had once enjoyed it, who through unwatchfulness had lost it, were encouraged to come forward for prayer, the "blood of sprinkling" again, and before the conclusion of the meeting, there were living witnesses on the ground who could say,

"O love, the barrenless abyss,

My soul is swallowed up in thee;

Cover'd is my unrighteousness;

Not spot of guilt rests on me;

Whole Jesus' blood through earth and skies,

Mercy, free, boundless mercy cries."

In the afternoon at two o'clock, the Rev. A. Scholfield preached an admirable sermon from the parable of the talents. In this sermon the errors of the day were faithfully exposed, and the truth of God defended in an able manner—the unfaithful steward severely rebuked, and the diligent soul kindly encouraged. The congregation was numerous, respectable and attentive; and from the impressive manner in which the truth was delivered, I have no doubt, but that good was done. It was then that I saw a practical illustration of that truth, "take from him the talents and give it unto him which hath ten talents;" and this was the way in which the truth discovered itself; I was meditating on the *privilege, the power, the influence*, which as a people the Methodists enjoy, in reference to Camp-meetings, above all people that dwell on the face of the earth. How comes it to pass that others are not favored in like manner? Instantly it occurred to me, Camp-meetings did not originate amongst the Methodists, (see Zion's Herald, June 29, 1825.) others, "more honorable than they," had first offered mercy in this particular, but they did not improve the day of their visitation—this talent they did not improve, therefore it was taken from them and given to a people who should bring forth the fruits thereof. Yes, many are the living witnesses at this day that can testify that they went to the Camp-meeting *careless, thoughtless, and trifling, or full of opposition and of the devil*, but were arrested by the strong arm of Omnipotence, brought down to the foot of the cross, made to feel the burden and guilt of sin, and sweetly drawn to the fountain of mercy, and after drinking of the living waters, have returned, *astonished* at their former folly, *determined to live to God alone and thankful* that they ever saw the *place* which was to them "none other than the house of God and the gate of heaven."

In the afternoon at five o'clock, the Rev. N. White preached an instructive and very encouraging sermon from "The Lord is my portion, saith my soul;" and truly there were many present who could say, "The Lord is my portion, and many others who desired the believer's portion above all the riches and honors of this present evil world. In the evening the Rev. John Kennedy preached the concluding sermon from 1 Chron. xxviii. 3. His illustrations of divine truth were beautiful and appropriate—his language pure and excellent—his style manly and dignified—and his eloquence, his *flair*, his *decidedness* to the great object of his work, all evinced that his heart was fully set in him to "win souls to Christ." O God of grace, preserve him and crown his labors with success. The Rev. D. Ostrander followed him in an alarming exhortation, in which he opened heaven and hell, and set them before the sinner in all their "dread array." enough, one would suppose, to have awakened the most determined sinner on this side the grave. "Glory to God, who hath given such power to men."

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Throughout that long succession of time, the people of the United States, for whom, and with whom, you have fought the battles of liberty, have been in the full possession of its fruits; one of the largest and most populous nations in the world, and whose name is now a household word, has been welcomed, afforded ample opportunity for the exercise of attachment with what is

SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

FOR THE HERALD.

ONTVILLE CAMP-MEETING.

up-meeting at Mountville (Con.) commenced, 16, 1825, in a very pleasant grove, near the river Thames, about 7 miles from town, under some circumstances not the most有利的 than the design; and it was not un-somewhat advanced, that the attention of the union was sufficiently settled, to hear preacher's profit. But when the eye was weary, wandering, the ear was more disposed to the mind to receive what the ear heard; and increased, until some were constrained to for mercy. The preaching and public exhortations (almost without an exception) spiritual. The subjects treated were those the great, essential doctrines of Christianity, which all Christians agree, viz. repentance, holiness. Hence a number of our Christian of different denominations united with us, a very active and useful part in the execution of the meeting. The spectators (with a very few exceptions) behaved with decency and decorum, commencing on Tuesday, in the evening of two young women found peace in believing. Of special importance occurred on Wednesday, when the congregation became more and attentive, and exhibited marks of concern, considerable degree of zeal and faith were in professors, especially in their prayer-meeting, the evening. But Friday was the most interesting of the meeting—An invitation being given to peregrines to come forward for prayers, number immediately presented themselves, on the spiritual part of the congregation their cries to God for mercy; and before the closed door of them found redemption of the Saviour. The meeting closed on morning; but it being stormy, no formal was attended to, as is usual on such occasions, while the meeting was as profitable and successful as had been anticipated. Indeed the general (taking all circumstances into view) was deep, and (it bears to be hoped) lasting. The General was then attended to his barouche, by Messrs. Clay, Southard, and Rush, who rode with him. The procession then moved in the prescribed order; the brigades of volunteers passing before the President in review.

When arrived near where the Mount Vernon steam boat was gallantly riding on the Potowmack to receive him, the Guest took a station in his barouche, when the whole military escort, commanded by Gen. Smith, passed him in review, paying him the customary honors. After this, Mrs. Custis, Mrs. Lewis, (of the Washington family,) and other friends, took their leave individually. He then descended, and was escorted to the steamer; which at half past 3 o'clock, moved from the wharf, under a farewell salute of 24 guns, the huzzas of many thousands, crowning the eminences, and the broken shouts of scattered multitudes assembled on the shores.

As the boat passed the Point, the Navy Yard, and the Fort, salutes were fired in succession; and the shots of adieu, continued till the boat was entirely lost to the view. "Thus" says the National Journal, "terminated a day, which memory and history will cherish, and which will be revered to with feelings of pride and rapture by our descendants, when those who were the actors in it shall have passed from the theatre of human existence."

The General was accompanied to the Brandywine, by the Secretary of the Navy, the Mayors of the Metropolitan cities, Gen. Brown, the Generals of the District, Com. Bainbridge, Mr. Custis, and several other gentlemen.

THE GREEKS AND TURKS.
The Greek committee of this city have received letters from Gen. Jarvis, Capt. Miller and Dr. Howe, Americans in the Greek service, which, though not so late as intelligence received from other sources, are not destitute of interest. We copy the following passage from a joint letter signed by all three of those gentlemen:—

"As to the progress of the revolution, we jointly give it as our opinion that, taking into consideration all things, the Greeks have exerted themselves beyond every thing, which could be reasonably expected; and judging from the past and present state of affairs, we do not hesitate in saying we believe that they will succeed in establishing their freedom. Two hundred thousand Turks have already perished in this sanguinary contest. There are now in Greece more than (two hundred thousand) stand of arms; which, though not good, are nevertheless equal to those of the Turks. Order is daily gained ground, with the principles of rational liberty learned in the school of adversity. We would exhort the friends of Greece in America, to exert themselves for this suffering people, remembering that the struggle is not yet over."—*Boston Gazette*.

To which Gen. LAFAYETTE made the following answer:—

"Amidst all my obligations to the General Government, and particularly to you, Sir, its respected Chief Magistrate, I have most thankfully to acknowledge the opportunity given me, at this solemn and painful moment, to present the people of the United States with a parting tribute of profound, inexpressible gratitude."

To have been, in the infant and critical days of these States, adopted by them as a favorite son, to have participated in the trials and perils of our unspotted struggle for independence, freedom, and equal rights, and in the foundation of the American era of new social order, which has already pervaded this, and must, for the dignity and happiness of mankind, successively pervade every part of the other hemisphere, to have received at every stage of the revolution, and during forty years after that period, from the people of the United States, and their representatives at home and abroad, continual marks of their confidence and kindness, has been the pride, the encouragement, the support of a long and eventful life.

But how cool I find words to acknowledge that series of welcomes, those unbounded and universal displays of public affection, which have marked each day, each hour, of a twelve-months' progress through the twenty-four states, and which, while they overwhelm my heart with grateful delight, have most satisfactorily evinced the concurrence of the people in the kind testimonies, in the immense favors bestowed on me by the several branches of their representatives in every part, and at the central seat of the confederacy.

Yet gratifications still higher awaited me: in the waters of creation and improvement that have met my enchanted eye; in the unparalleled and self-sufficient happiness of the people, in their rapid prosperity and boundless security, public and private, in a practice of good order, the appendage of true freedom, and a natural good sense, the final arbiter of all difficulties. I have had proudly to recognise a result of the republicans and patriot in the land of your nativity, were, in a consistent and undeviating career of fortune, a seat you have maintained, through every vicissitude of alternate success and disappointment, the same cause, to which the first years of your active life had been devoted, the improvement of the moral and political condition of man."

Throughout that long succession of time, the progress of the United States, for whom, and with whom, I had fought the battles of liberty, have been living the full possession of its fruits; one of the happiest among the family of nations. Spreading in populous, enlarging in territory; acting and suffering according to the condition of their nature; and laying the foundations of the greatest, and we humbly hope the most beneficent power that ever regulated the means of man upon earth.

In that lapse of forty years, the generation of men with whom you co-operated in the conflict of arms has nearly passed away. Of the general officers of the American army in that war, you alone survived the sanguine who guided our councils; of the warriors who met the foe in the field or upon the wave, with the exception of a few, to whom unusual length of days has been allotted by Heaven, all now sleep with their fathers. A succeeding, and even a third generation, have arisen to take their places; and their children, while rising up to call them blessed, have been taught by them, as well as admonished in their own constant enjoyment of freedom, to include in every bosom upon their fathers, the name of him who came from afar, with them and in their cause, to conquer or to fall.

The universal prevalence of these sentiments was manifested by a resolution of Congress, representing the whole people, and all the states of the Union, requesting the President of the United States to communicate to you the assurances of grateful and affectionate attachment of this government and people, and desiring that a national ship might be employed, at your convenience, for your passage to the country.

The invitation, was transmitted to you by my venerable predecessor; himself bound to you by the strongest

ties of personal friendship: himself one of those who the highest hours of his country had rewarded for blood early shed in her cause, and for a long life of devotion to her welfare. By him the services of a national ship were placed at your disposal. Your deficiency preferred a more private conveyance, and a full year has elapsed since you landed upon our shores. It were scarcely any exaggeration to say that it has been, to the people of the union, a year of uninterupted festivity and enjoyment, inspired by your presence. You have traversed the twenty-four states of this great confederacy: You have been received with rapture by the survivors of your earliest companions in arms: You have been hailed as a long absent parent by their children, the men and women of the present age: And a rising generation, the hope of future time, no numbers surpassing the whole population of that day, when you fought at the head and by the side of their forefathers, have vied with the scanty remnants of that hour of trial, in acclamations of joy at beholding the face of him whom they feel to be the common benefactor of all. You have heard the mingled voices of the past, the present, and the future age, joining in one universal chorus of delight at your approach; and the shouts of unbound thousands, which greeted your landing on the soil of freedom, have followed every step of your way, and still resound, like the rushing of many waters, from every corner of our land.

You are now about to return to the country of your birth, of your ancestors, of your posterity. The executive government of the union stimulated by the same feeling which had prompted the Congress to the designation of a national ship for your accommodation in coming hither, has destined the first service of a frigate, recently launched at this metropolis, to the service, welcome, but equally distinguished trust, of conveying you home. The name of the ship has added one more memorial to distant regions, and to future ages, of a stream already memorable, at once in the story of your sufferings and of our independence.

The ship is now prepared for your reception, and equipped for sea.—From the moment of her departure, the prayers of millions will ascend to Heaven that her passage may be prosperous, and your return to the bosom of your family as propitious to your happiness, as your visit to this scene of your youthful glory.

Go, then, our beloved friend—return to the land of heroic genius, of generous sentiment, of heroic valor; to that beautiful France, the nursing mother of the wealth Louis, and the fourth Henry; to the native soil of Bayard and Coligny, of Turenne and Caton, of Fenelon and D'Aguesseau. In that illustrious catalogue of names which she claims as her children, and with honest pride holds up to the admiration of other nations, the name of Lafayette has already for centuries been enroled. And it shall henceforth furnish brighter fame: for it, in after days, a Frenchman shall be called to indicate the character of his nation by that of one individual, during the age in which we live, the blood of lofty patriotism shall mantle in his cheek, the fire of conscious virtue shall sparkle in his eye, and he shall pronounce the name of Lafayette. Yet we too, and our children, in life and after death, shall claim you for our own—You are ours by that more than patriotic self-devotion with which you flew to the aid of our fathers at the crisis of their fate. Ours by that long series of years in which you cherished us in your regard. Ours by that unshaken sentiment of gratitude for your services which is a precious portion of our inheritance. Ours by that tie of love, stronger than death, which has linked your name, for the endless ages of time, with the name of Washington.

At the painful moment of parting from you, we take comfort in the thought, that wherever you may be, to the last pulsation of your heart, our country will be ever present to your affections; and a cheering consolation assures us, that we are not called to sorrow most of all that we shall see your face no more. We shall indulge the pleasing anticipation of beholding our friend again. In the mean time, speaking in the name of the whole people of the United States, and at a loss only for language to give utterance to that feeling of attachment with which the heart of the nation beats, as the heart of man—I bid you a reluctant and affectionate farewell.

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Important Victory.—On the 25th of June, Ibrahim Pacha, appeared before Napoli di Romania, and began an attack at five in the morning on an important work, called the Mills, which was defended by Prince Ypsilanti, and a small body of Greeks, aided by the counsel and presence of General Roche.—The Egyptian forces consisted of 5,600 infantry, and from 6 to 700 cavalry. In spite of the great inequality of numbers, the post was bravely maintained by the Greeks, and after a resolute resistance against all the attacks of the barbarians, they succeeded, at eight in the evening, in driving away Ibrahim Pacha, with the loss of four hundred men. He directed his retreat by the road which led both to Tripolizza and Calamata, and it was expected the want of provisions would force him wholly to withdraw, while the Guerrillas were ordered to follow and harass his march in every port of a long and eventful life.

But how cool I find words to acknowledge that series of welcomes, those unbounded and universal displays of public affection, which have marked each day, each hour, of a twelve-months' progress through the twenty-four states, and which, while they overwhelm my heart with grateful delight, have most satisfactorily evinced the concurrence of the people in the kind testimonies, in the immense favors bestowed on me by the several branches of their representatives in every part, and at the central seat of the confederacy.

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In that lapse of forty years, the generation of men with whom you co-operated in the conflict of arms has nearly passed away. Of the general officers of the American army in that war, you alone survived the sanguine who guided our councils; of the warriors who met the foe in the field or upon the wave, with the exception of a few, to whom unusual length of days has been allotted by Heaven, all now sleep with their fathers. A succeeding, and even a third generation, have arisen to take their places; and their children, while rising up to call them blessed, have been taught by them, as well as admonished in their own constant enjoyment of freedom, to include in every bosom upon their fathers, the name of him who came from afar, with them and in their cause, to conquer or to fall.

The universal prevalence of these sentiments was manifested by a resolution of Congress, representing the whole people, and all the states of the Union, requesting the President of the United States to communicate to you the assurances of grateful and affectionate attachment of this government and people, and desiring that a national ship might be employed, at your convenience, for your passage to the country.

The war of the Patriots against the Imperialists progressed, with considerable success; but it was expect-

ed the government of Buenos Ayres would try to prevent it, until they could form a junction with Bolivar, known to be on the road to the Upper Provinces. General Alvear, late Minister to the United States, left Buenos Ayres early in July, on a mission to him, and by letters from Potosi, dated early in June, it appeared that Gen. Sucre had left Chequitos on the 31st May, to meet him (Bolivar) near that city, where a congress of the four Provinces of Peru, was also to meet.—By the same mail, news was brought that the division of troops detached by Sucre against the Brazilians, who had invaded Chequitos, had arrived near Santa Cruz.

The Indians had recently made another incursion into the Province of Buenos Ayres, but had been defeated with considerable loss. Several vessels with emigrants for agricultural and mining purposes, had arrived at Buenos Ayres from England. A company of merchants had applied for a charter and privileges to enlarge the port of Ensenada, to make a navigable canal from thence to the city of Buenos Ayres and to construct a dock.—*Boston Statesman*.

Vera Cruz.—The British armed schooner Renegade, Lt. Roberts has arrived at New York, from Vera Cruz. When she left the fortress of Juan de Ulloa was firing in the town of Vera Cruz, but the inhabitants had all left the place. The Renegade brought letters from Mexico of the 16th ult. which state the loss of lives by this fall.—*N. Y. Mercury*.

Dysentery.—The dysentery prevails in Belfast and some of the neighboring towns, to an alarming extent. We have heard that about one tenth of the whole population in Brooks have died within a few weeks; fifty in Montville, nine of whom lay dead at one time; many in Swanville, Knox, and Freedon, and other towns in Belfast, nearly one half the population have been attacked by this disease within the last six weeks; and about fifty have fallen victims to this and other diseases. Most of the deaths have happened among children under four years of age.—*Belfast Gazette*.

Yellow Fever.—The Mobile Register of the 9th ult. estimates the deaths in that city, of yellow fever, at 25 to 30, within the preceding three days. The city is almost depopulated. The public officers have been all removed into the country; and a guard has been established to keep watch, day and night, for the preservation of the property of absent citizens.

Sailor's Frankness.—Two seamen being observed loitering at a shop window, were accosted by one of the Bethel friends. "Shipmates," said he, "you appear to have nothing on hand just now, go with me to a Sailor's prayer-meeting; you'll not be the worse for it." They began to make excuses; they could not go—they were engaged, and were moving off, when the friend observed, "Well, you may not have an opportunity again—tonight you may not live to see another evening." "You say right enough there, master," answered one, "I think I'll go with you, for you must know, to-day a shipmate of mine who was working on board, went to get dinner as usual; not seeing him return at three o'clock, I went after him to get him down, and there, poor fellow, I saw him stretched out a lifeless corpse—he had died suddenly. I think we ought to better prepared than we sailors generally are for death." He did go, and said he was glad to find that the Bethel prayer-meetings were instituted for seamen, and promised to make where he saw the flag.—*Mar. Mag.*

Absence of Mag.—A well known gentleman of Magdalen College, Cambridge, had taken his watch from his pocket to mark the time he intended to boil an egg for his breakfast, when a friend entering the room, found him absorbed in some abstruse calculation, with the egg in his hand, upon which he was intently looking, and the watch supplying its place in the saucer of boiling water.

The Spanish government has issued a decree which not only subjects all books, prints, &c. brought into Spain to the severest scrutiny, but forbids the circulation of all such as have been imported, or printed in Spain, since the 7th of March, 1820, and commands all booksellers, who may possess any such, to deliver them up to the authorities, a heavy penalty being prescribed for dislodging.

A wild man has lately been found in the midst of the woods and mountains of Harzwalde, of Bohemia, who, it is presumed, must have been there from his infancy. He appears to be about thirty years of age, but cannot articulate a single word. He bellows, or rather he howls, his voice being like that of a dog. He runs on all fours, and the moment he perceives a human being he climbs to the top of a tree like an ape, and jumps from branch to branch with surprising agility. When he sees a bird or other game, he pursues it, almost always with success. He has been brought to Prague, but all attempts to tame him have been fruitless; indeed, he appears incapable of acquiring the habits of civilized life.—*Paris Constitutionnel*.

The celebrated optician Serval, of Berne, has finished a telescope 64 feet long, by the aid of which persons are enabled to see wimmed beings, roads, monuments, and temples, in the moon.—*Eng. paper*.

Gen La Fayette's papers recovered.—A letter has been received in Savannah, (says the Republican of that place) from a lady in Cincinnati, Ohio, stating that the trunk containing the papers and valuables of Gen. La Fayette, which were sunk in the steam boat Mechanic, on her passage from Nashville to Louisville, have been recovered, and that they have sustained little or no injury.

The stick formerly belonging to General Washington, which was presented to Gen. La Fayette by Mr. Custis, was also found attached to one of the trunks.

Disastrous fire at Montreal.—On Friday morning, 7th inst., forty-nine dwelling houses (mostly small, and occupied by poor people) with a considerable part of their furniture, and an equal number of out houses of various descriptions, were destroyed by fire at Montreal. The number of persons burnt out was 338.

Fire occasioned by a shower of rain.—In Poughkeepsie, N. Y. on the 20th ult., a heavy shower caused the stream to rise in the night, which put the water wheel in a mill in motion; and the wheel, by the friction of machinery, caused combustion, and set the mill on fire; from this the fire was communicated to a cotton factory and machine shop all of which were consumed.

—Loss estimated at \$15,000.

Robbery of the Mail.—The Mail bag between Windham and Canterbury, Conn. having been recently broken open and robbed of notes, drafts and money, amounting to about \$5000, suspicion rested upon a young man by the name of Orange Sherman, aged 19, who was employed in carrying the mail from Canterbury to Windham. He was arrested and a part of the money was found deposited in a tin box in the barn yard near his residence. He was taken before a magistrate, when he confessed that he had opened the mail four different times from the 4th of June to the 26th of July, and taken from the mail, two quarterly remittances to the General Post Office. He was then committed to the custody of the General Post Office, and taken to the United States Court, at Hartford, the 17th of September.—*Hampden Journal*.

Atricious outrage.—On Thursday evening, Mr. L'Homme, a highly respectable young gentleman of New York, while returning from the Baptist church in Waln street, was attacked by a party of ruffians, who dragged him near the curb stone, and stabbed him in the most barbarous manner. Mr. L'Homme, was in company with the time with several ladies, who he was endeavoring to protect from the insults of the unprincipled villains. The unfortunate sufferer, was taken to the house of Dr. Smith where he willingers. Great hopes are entertained of his recovery, though the wound is exceedingly dangerous. We are happy to inform the public, that the monsters who perpetrated this outrage, have been taken, and are now in prison awaiting their trial. Mr. L'Homme is a member of the Baptist church, and sustains a most exemplary character for piety and good morals.

Melancholy Accidents.—We understand that while several persons were engaged in blowing rocks in Wisconsin, on Monday last, a spark from a shovel was accidentally communicated to the charge, which went off. One man was blown almost to atoms, and ten more were more or less injured, five dangerously. On Wednesday last, another man was seriously injured in the same manner, and fears are entertained that it will prove fatal to him. This should be a warning to those who are in the habit of blowing rocks, and who are but too often very careless while in the act of charging them.—*Maine Inquirer*.

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ZION'S HERALD:---MISCELLANEOUS....INSTRUCTIVE....ENTERTAINING.

THE HERALD'S HARP.



FROM THE METHODIST MAGAZINE.

STANZAS

ON HEARING OF THE SUCCESS OF THE WYANDOT MISSION.

Glory to God!—the morning star
Has roll'd its orb of peerless light
Upon our savage tribes afar,
Groping in shades of mortal night:
Transported they behold its beams,
Which o'er their night of chaos gleams.

Our western wilds begin to bloom,
Touch'd by its vivifying power;
The red man breathes the rich perfume
Exhal'd from Sharon's lovely flower:

He wonders turns, with raptured eye,
And feels that God and heaven are nigh.

Columbia's Indian, trembling, bends,
And listens to the gospel sound;

His hardened heart of marble rends;
His contrite tears bedew the ground:

Sudden the azure arch of heaven
Is pierced with cries of sins forgiven.

The warrior's cheek is wet with tears;
He throws his scimitar knife away;

No more the object of our fears—

No more the terror of the day:

The battle-we are buried near

The spot where fell contrition's tear.

The chase has lost its charms for thee,
Thou Wyandot of wond'ring race;

Thy soul is moved with sympathy;

And soften'd by the power of grace:

Those social joys, to us so dear,
Begin thy savage heart to cheer.

No more is heard thy murdyrs yell
To echo o'er the distant hills,

And war-whoop's terrifying swell

No more the blood with horror chills;

But hymns of praise devoutly rise,

Like holy incense, to the skies.

The sunburnt chief, of rugged brow,

Which long has braved the hand of time,

Bows to the humble sceptre now;

And clasps with joy the hallow'd shrine:

By faith he claims the richest prize

That's found in yonder paradise.

Joy beams within his piercing eye,

Which paints the image of a soul

Where all those hidden virtues lie

Which charm and beautify the whole:

Those cruel sports of joy he spurs,

And for immortal glory burns.

The moral beauties of the mind

At last have his attention caught:

Delighted himself to find

Pleasures from uncorrupted thought,

The fugitive of savage race

Can now eternal beauties trace.

Long has been the dreary night

Of mortal darkness o'er thy soul;

Yet now the rays of dawning light

Thy intellectual powers control:

Darkness begins to pass away

Like clouds before the rising day.

Perhaps ere long the Indian mind

Will soar on fancy's ardent wing,

And in these regions far behind

Leave us our dexter notes to sing:

That soul, with native vigor fraught,

May far outstrip our reach of thought:

Their native eloquence may flow

Like music to the ravish'd ear,

Till distant lands their fame shall know,

And sigh the Indian voice to hear:

Truth from their lips may force its way,

And conquer with resistless sway.

Soon may the gospel news extend,

Till all the tawny tribes embrace

Christ, the untord'd Indian's friend—

A friend to all the human race:

May every being soon proclaim

The glory of a Saviour's name.

FROM THE ROCKINGHAM GAZETTE.

O! sacred star of evening tell,
In what unseen celestial sphere,
Those spirits of the faithful dwell,
Too pure to rest in sadness here!

Boam they the crystal fields of light,
O'er paths alone by angels trod?
Their robes with heavenly lustre bright,
Their home the paradise of God?

Soul of the just! and canst thou soar
Amidst those radiant spheres sublime,
Where countless hosts of heaven adore,
Through the unbounded fields of time:

And canst thou join the sacred choir,
Through heaven's high done the song to raise,
Where seraphs strike the golden lyre,
In ever-during notes of praise?

O who would heed the chilling blast,
That tempos o'er time's eventful sea,
If doom'd to hail its perils past,
The bright wave of eternity!

And who the sorrows would not bear
Of such a transient world as this,
When hope displays beyond its care,
So bright an entrance into bliss!

OBITUARY.

FOR ZION'S HERALD.

A SHORT ACCOUNT OF MR. SAMUEL BOND.

The subject of the following short memoir, was the son of Mr. Jonas and Lydia Bond. He was born in Guilford, Vt., and removed with his parents, when a child, to Robbinson, state of Maine, where he lived for a number of years, a stranger to God, and without hope in the world. When in the 23d year of his age, he was awakened to a sense of his lost and undone state, by nature and practice; and under the labors of the Rev. T. Ashurst, he obtained a good hope, through grace, of everlasting life, of which he was never after ashamed. He soon united with the Methodist church—lived a life of uniform piety—was appointed leader of the church, in which relation he lived and died. He always felt interested in the Redeemer's cause; when that flourished, he rejoiced; when it languished, he wept. His seat was seldom empty in the house of worship. His ardent prayers and faithful exhorta-

tions are still had in remembrance—be, being dead, yet speaketh."

His death was occasioned by the fall of a stick of timber in a mill, which crushed him beneath its weight, broke his leg, and mortally wounded him in the breast. He survived his wounds about 36 hours, in the most excruciating pain. However, he bore his sufferings with patience, resignation, and Christian fortitude, to the last—gave good evidence, that he was prepared for a better world, and shewed, by his example, how the good man dies in joyful hope of eternal life. On Friday, the 6th of May, 1825, he breathed his last in peace, in the 32d year of his age.

He has left an aged father and mother, together with three brothers and five sisters, all of whom, except the youngest, belong to the Methodist church. He lived respected, and died lamented, by all who knew him. The church has lost an official and active member—soothing, a good citizen—his relatives, an affectionate and loving friend. But, while they mourn, they trust his happy spirit is escaped from the snare of life and death—mounted up on high, and joined with heavenly songsters around the throne, where they are united in ascribing glory to God and the Lamb, who redeemed and washed them in his most precious blood, and has made them kings and priests to reign for ever and in the kingdom of glory.

His funeral was attended by a large number of people; and an appropriate discourse was delivered on the occasion, from Numbers xxii. 10. "Let me die the death of the righteous; and let my last end be like his." Two of the Methodist preachers were present, and assisted in committing to the silent grave his mortal body, there to rest until the last loud trumpet shall bid it rise in the likeness of him who is the resurrection and the life. The assembly was solemn, and will not, it is hoped, soon forget what they say, heard and felt on that day. May the good Lord prepare each one of us to meet death with confidence, that we may leave a living and dying testimony behind us, that religion is good, our enemies themselves being judges.

Mr. Bond was a man of great personal worth, and a good Christian.

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